

BS

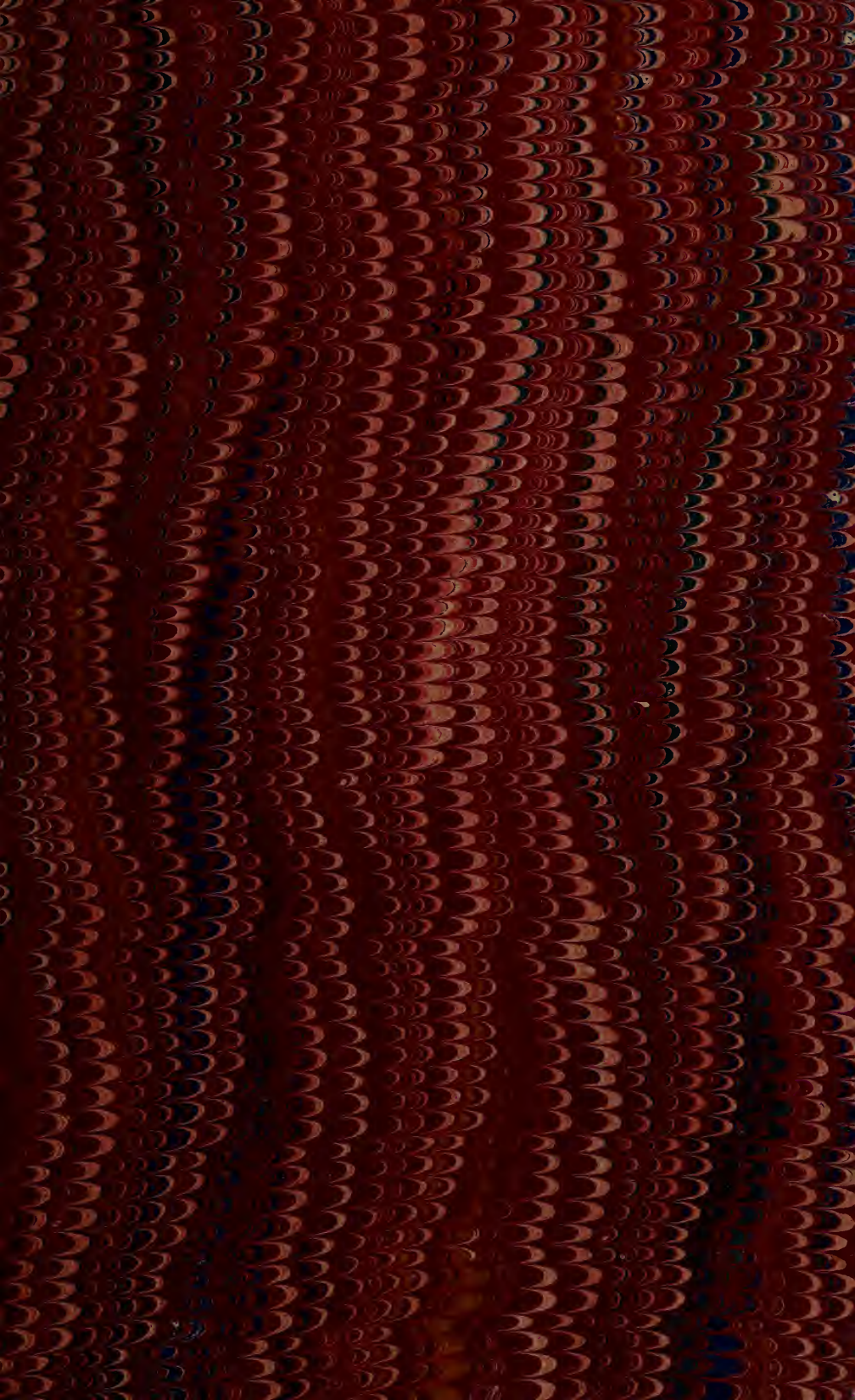
637

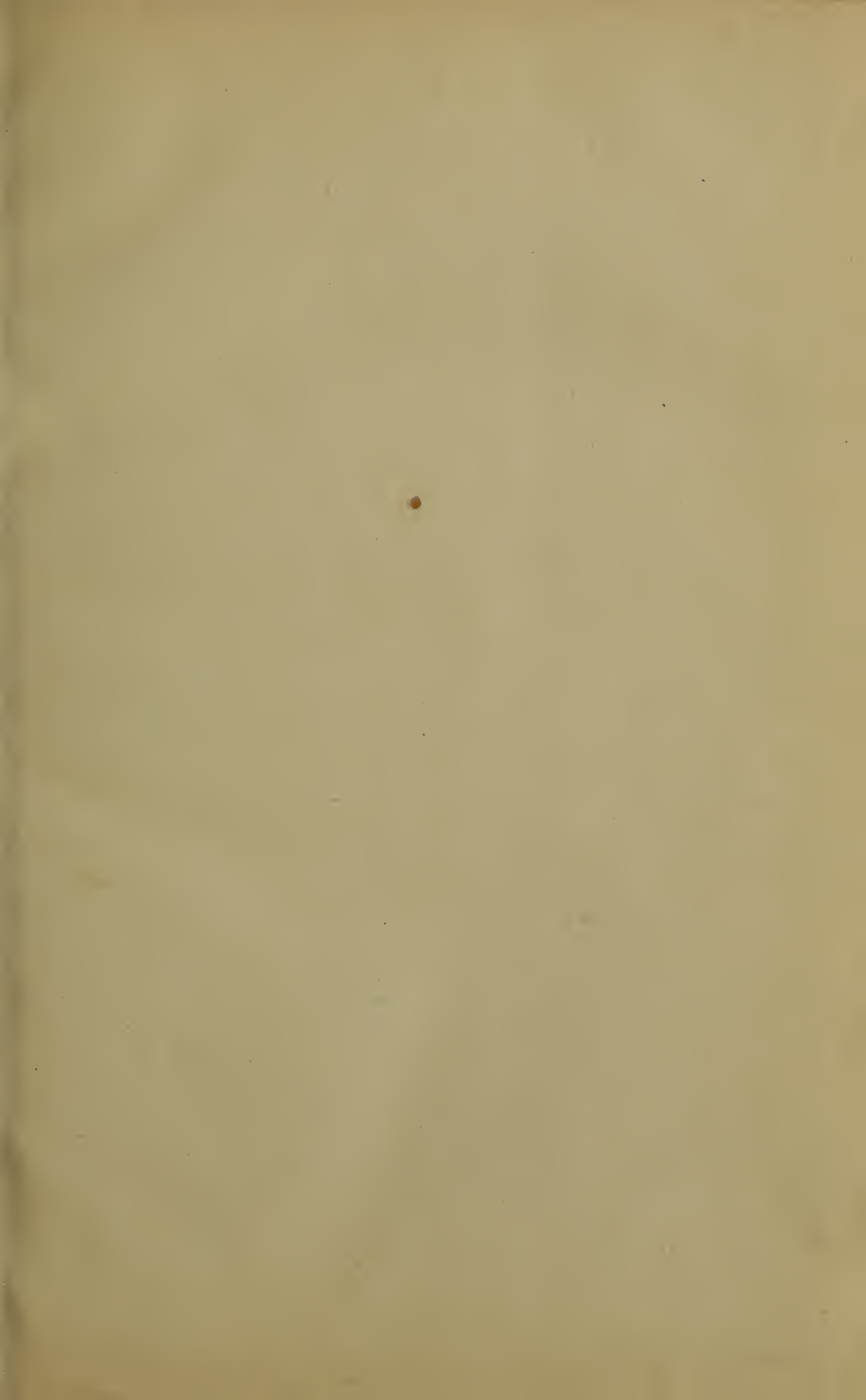
. M8

LIBRARY OF CONGRESS.

Chap. Copyright No. 35637
Shelf M8

UNITED STATES OF AMERICA.









THE
CHRONOLOGY OF BIBLE HISTORY,
AND
HOW TO REMEMBER IT.

BY REV. C. MUNGER, A.M.



NEW YORK:
NELSON & PHILLIPS.

CINCINNATI:
HITCHCOCK & WALDEN.

SUNDAY-SCHOOL DEPARTMENT.

[1876]

BS 637
.M8

EXPLANATION OF TABLES.

To condense into the least possible space, signs and abbreviations are employed. A single dot at the upper part of the final letter signifies birth; two dots at the end of a name indicate death—thus: in Table I, Abel: 29, Seth· 30, read, Abel died 129, and Seth born 130, reading the fractions 29, 30, with the figures denoting the preceding century.

ABBREVIATIONS.

A. K.—Assyrian King.	J. K.—Jewish King.
B. C.—Babylonian Captivity.	J. Q.—Jewish Queen.
CAP.—Captivity, Captured.	K.—Kingdom, King.
CON.—Converted.	M.—Martyred.
E. K.—Egyptian King.	M. K.—Median King. After 3444,
E. Q.—Egyptian Queen.	Macedonian King.
EPH.—Epiphanes.	MACC.—Maccabeus-an.
E.—Established.	MISS.—Missionary Tour.
GR.—The Great.	P.—Ptolemy.
H.—Herod.	P. K.—Persian King.
H. P.—High-Priest.	PL.—Plundered.
HYR.—Hyrcanus.	R. K.—Roman King.
J.—Judge.	REH.—Rehoboam.
JER.—In Old Testament history,	REST.—Restored.
Jeroboam.	SEN.—Sennacherib.
JER.—In New Testament history,	SERV.—Servitude.
Jerusalem.	

TIME OF HISTORICAL BOOKS TO GUIDE IN LOCATING THEM ON TABLE I.

GENESIS,	.	.	.	.	FROM A. M.	1 to A. M.	2369.
EXODUS,	.	.	.	.	" "	2298 "	2514.
LEVITICUS,	.	.	.	.	" "	2513 "	2514.
NUMBERS,	.	.	.	.	" "	2514 "	2553.
DEUTERONOMY,	.	.	.	.	.	.	2553.
JOSHUA,	.	.	.	.	" "	2553 "	2584.
JUDGES,	.	.	.	.	" "	2579 "	2884.
RUTH,	.	.	.	.	" "	2682 "	2692.
1 SAMUEL,	.	.	.	.	" "	2833 "	2948.
2 SAMUEL,	.	.	.	.	" "	2948 "	2987.
1 KINGS,	.	.	.	.	" "	2989 "	3115.
2 KINGS,	.	.	.	.	" "	3108 "	3442.
1 CHRONICLES,	.	.	.	.	" "	1 "	2989.
2 CHRONICLES,	.	.	.	.	" "	2989 "	3468.
EZRA,	.	.	.	.	" "	3468 "	3548.
ESTHER,	.	.	.	.	" "	3525 "	3537.
NEHEMIAH,	.	.	.	.	" "	3468 "	3570.

THE
CHRONOLOGY OF BIBLE HISTORY.

PART I.

THE CHRONOLOGY OF BIBLE HISTORY.

CHRONOLOGY treats of the time of events, and shows their relations as parts of a whole.

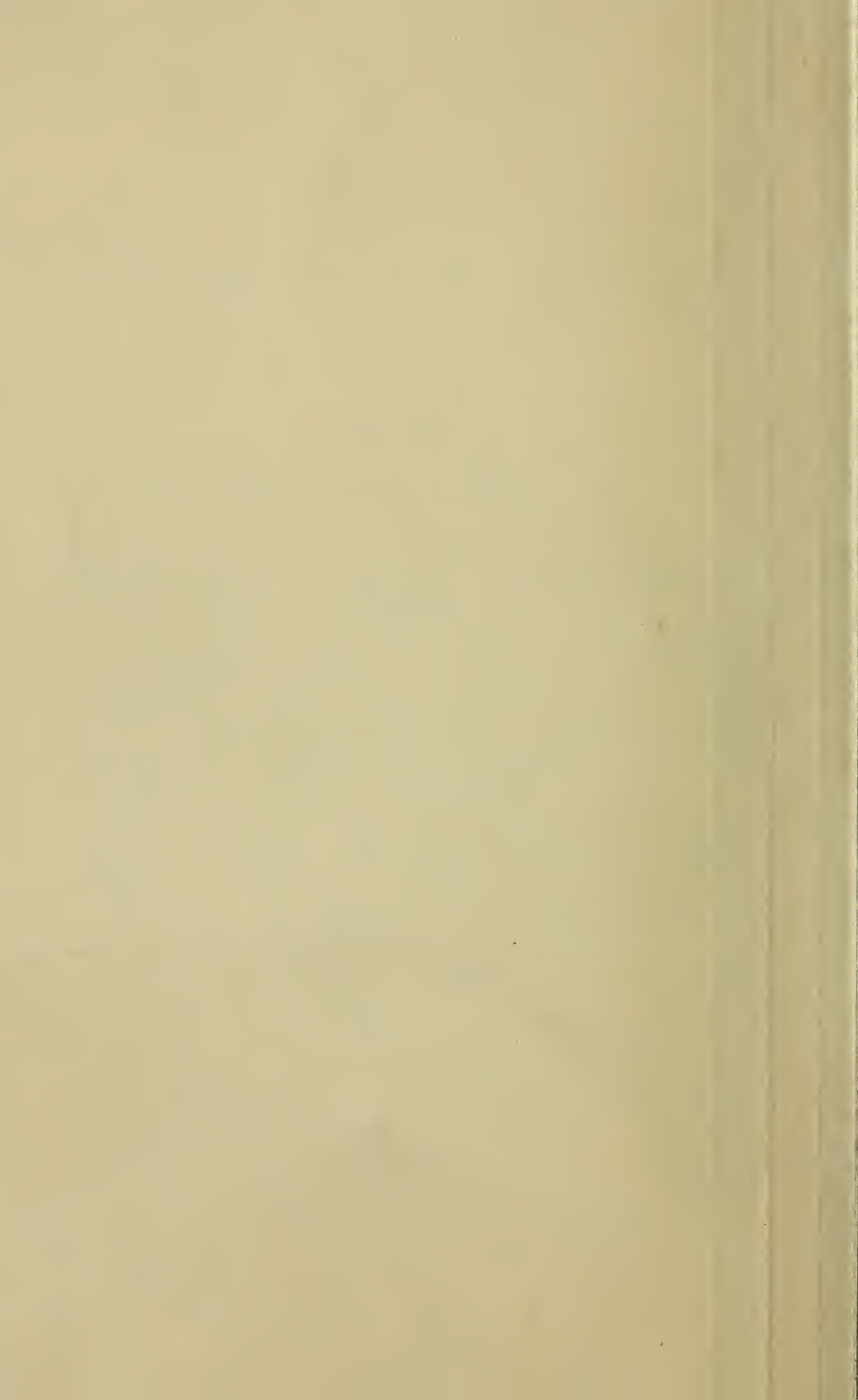
Chronology and geography are the great illuminators of history. To the student they are as the meridian lines and fixed points of the chart to the navigator. Without a practical knowledge of them, all is uncertainty; with it, all is plain.

Biblical Chronology shows the time and relations of the numerous persons and events which appear in Bible history. It is of two kinds, Historical and Prophetic. Our work is with Historical Chronology chiefly, only referring to the other class so far as is necessary to exhibit the relations of the prophets to the history of their times.

The value of chronology to the reader and student has not been properly appreciated. No history can be understood without a distinct knowledge of the relations of its several parts, and these relations cannot be seen without chronology; for that, by showing the time of each, is the real key to all historical connections.

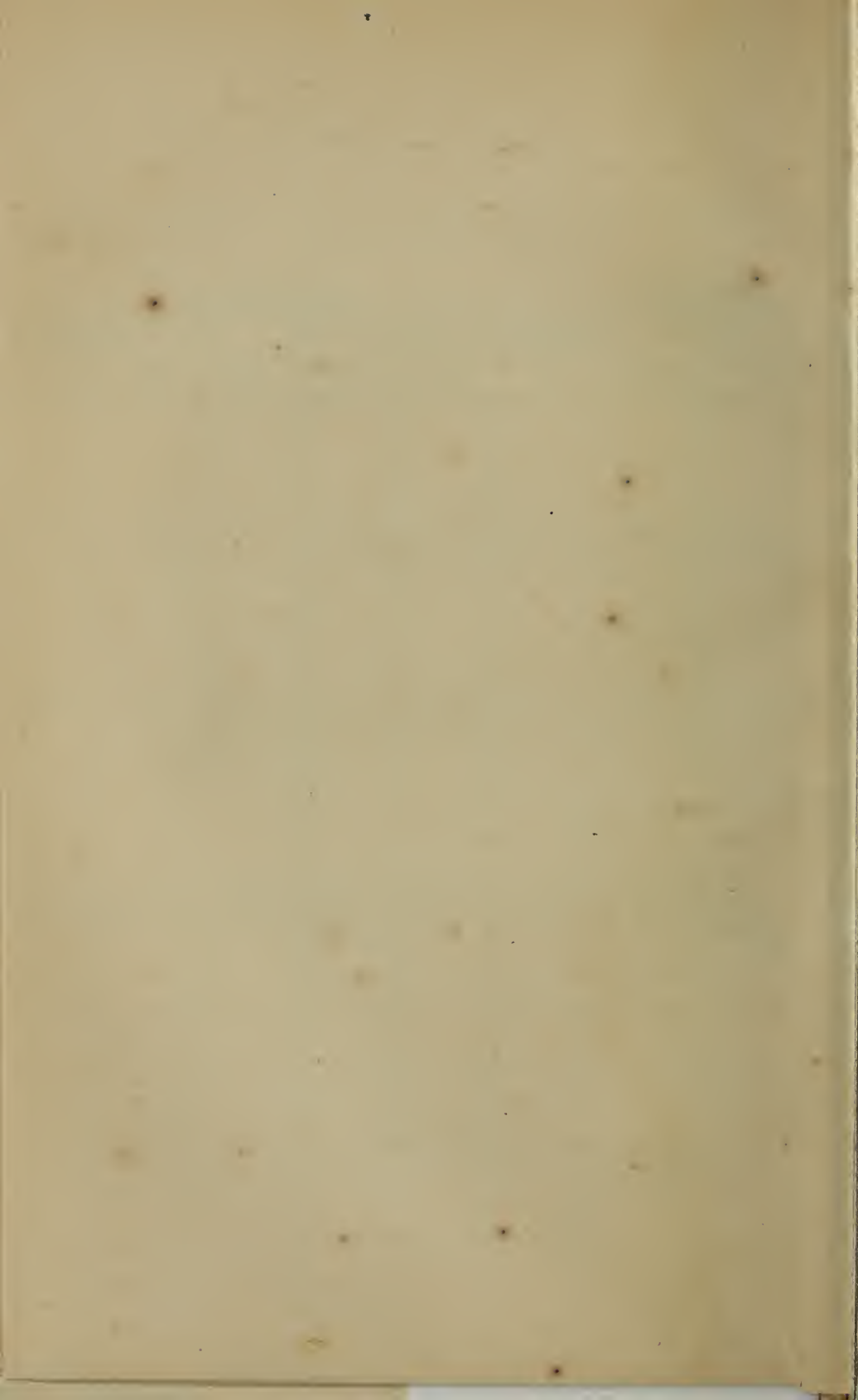
CHRIST. A. D.

3500.			PERIOD VIII.			4000		1.	
34	35	36	37	38	39	40	Date of N. Tes. Books.		
							1 Th.	50	
							2 Th.	50	
							1 Cor.	55	
							2 Cor.	55	
							Gal.	55	
							Rom.	56	
							1 Peter	59	
							Matt.	60	
							Eph.	60	
							Col.	60	
							Phil.	60	
							Philip.	60	
							James	61	
							Luke	63	
							Acts	63	
							Heb.	63	
							Titus	64	
							2 Peter	64	
							1 Tim.	65	
							Mark	65	
							2 Tim.	66	
							John's Ep.	68	
	3442								
	LAM.	3416							
		EZRA							
			3543						
	3468								
		EST.							
		NEH.							
	3468		3570						



THE TIME AND ORDER OF THE SACRED BOOKS, AND THE MOST SUGGESTIVE NAMES OF BIBLE HISTORY.

[illegible]



Bible history "is religion teaching by example;" and, as more than three fourths of our Bible is either historical or prophetic, the importance of having in the memory so much of historical data as will enable one to understand this large portion of the word of life is apparent. By a practical knowledge of the time of the different parts of chronology, showing their connection with each other, we have the means of a true exposition, confirmation, and harmony of the whole. By chronology, also, the wonderful extent of Scripture prophecy can be exhibited, and its fulfillment demonstrated. But different systems, and arbitrary and impracticable methods, with consequent failures, have created a general impression that no satisfactory results can be obtained in this department of sacred science; hence a general neglect of the subject, and, of course, great confusion of ideas, even among the most earnest and devout students of the Bible. Some charge the fault to their memory; others, to the impracticability of the subject. The real difficulty, however, is in neither of these, but in wrong methods, and the separation of the materials of the history from their proper position and relations.

To have different starting points and different series of computations, and to read one way and reckon the opposite—to read the history from Adam to Christ and count the time from Christ to Adam, and to attempt to remember in order materials put together in general disorder—is unquestionably impracticable, and well calculated to produce confusion and secure defeat. But if we can discover the historical connections of the several parts of sacred history, and arrange them in the order of occurrence—and if we can devise a method by which this order, together with

the more prominent outlines and events, may be so fixed in the memory that they will naturally suggest each other, and also the details of the record—we shall be able, without much difficulty, to remember them. This is our special design. In doing this we need not discuss the merits of different systems, or assume the absolute correctness of any one; but, accepting a recognized standard, work by that, upon the principle that “any system is better than none.” The chronology of the English Bible was regulated by the views of Archbishop Usher, who followed, in general, the Hebrew text. From the time of Jerome (A. D. 330–420) the “short chronology adopted by Usher was the recognized system of the Western Church. The American Bible Society, and also Bagster of London, whose editions of the Bible, more than any other, may be regarded as the standard in Europe and America, adopt this system.

Blair’s “Chronological Tables,” published in Bohn’s “Scientific Library,” (London, 1856,) embody the results of a comparison of Usher, Clinton, and the Oxford Tables. “We have no materials,” says Rosse, “for a more correct system.” Dr. Hurst’s dates in his “Outlines of Bible History,” with few and unimportant variations, agree with these. We have taken his dates, only reckoning from Adam to Christ. We have also made numerous additions to his facts and dates, chiefly from Blair’s Tables. The arrangement of the books of the Bible (Table I) is according to the dates of the American Bible Society, with a single exception for reasons given. Taking these recognized authorities for our guide, we are prepared to take the first step toward a thorough understanding of the Bible as a whole; namely, to discover and fix

in the memory the historical connections and chronological order of the sacred books.

To do this, we must examine the dates of each book, the earliest and latest, and the events corresponding to these dates, which indicate the beginning and close of the book.

This examination unfolds in the sacred volume a triple series of books, wholly or in part historical.

First. A series of books historically connected, containing the inspired records from Adam to about twenty-five years after the destruction of the kingdom of Judah, or to A. M. 3442.

Second. Another series commencing with Adam, and covering the whole time of the first series, and closing with the reformation by Nehemiah, about A. M. 3570, which is the latest date of Old Testament history, unless we reckon the book of Malachi historical, which would extend the time to A. M. 3607.

Third. A series of books, partly historical and partly prophetic, commencing with Jonah, A. M. 3164, and closing with Malachi, A. M. 3607, or, as Bagster dates, A. M. 3584.

FIRST SERIES OF HISTORICAL BOOKS.

FROM A. M. 1 TO A. M. 2369.

This series includes the following books, and the history of each dates thus:—

Genesis, from A. M.	1	to A. M.	2369.	Judges, from A. M.	2579	to A. M.	2884.
Exodus,	"	2298	" 2514.	Ruth,	"	2682	" 2692.
Leviticus,	"	2298	" 2514.	I Samuel,	"	2833	" 2948.
Numbers,	"	2514	" 2553.	II Samuel,	"	2943	" 2987.
Deuteronomy,	"	2514	" 2553.	I Kings,	"	2989	" 3115.
Joshua,	"	2553	" 2584.	II Kings,	"	3103	" 3442.

These dates indicate the historical connection, and, of course, a certain chronological relation, which must be understood to prevent confusion. The events

connected with these dates confirm the fact of such a connection beyond question.

Genesis opens with "the beginning," and our chronology commences at the creation of Adam. The first five chapters extend over fifteen centuries, and at the eleventh chapter we are chronologically half way from Adam to Christ: that is, to the birth of Abram, A. M. 2008. The lives of Adam, Methuselah, and Shem extended through twenty-one centuries, or one hundred and fifty years beyond the birth of Abram. This shows that the knowledge of Edenic events may have been transmitted from Adam to Methuselah, from Methuselah to Shem, from Shem to Abram. Genesis closes with the death of Joseph, A. M. 2369.

Exodus opens with the fact of Jacob's settlement in Egypt, A. M. 2298, but all after the second chapter belongs in the twenty-sixth century, A. M. 2513, 2514.

In Table I the broken lines, which represent the time of Genesis, Exodus, and I Chronicles, indicate that their contents relate to individuals and families.

Leviticus comprises the transactions of about one month, A. M. 2514. Numbers contains the history of about thirty-nine years from A. M. 2514. Deuteronomy dates 2553. It was Moses' last work. It is a review of the history of nearly forty years from the exode, closing with the account of Moses' death, added by another hand. The book of Joshua opens with his accession as the leader of Israel in the place of Moses, and closes with the death of Eleazar, the son of Aaron, about 2584.

Judges contains the history of the Hebrew Republic for about three hundred years. The last four chapters, xvii-xxi inclusive, explain the rise of the

first apostasy after the death of Joshua and his contemporaries, and belong, therefore, in the beginning of the period, or the last part of the twenty-sixth century.

Ruth is a biographical episode, embracing about ten years, from 2682–2692. First Samuel opens with the birth of Samuel, 2833, and closes with the death of Saul, 2948. Second Samuel begins with the death of Saul, and closes with the cessation of the pestilence occasioned by the numbering of the people two years before David's death.

First Kings opens with David's last year, and closes with the accession of Jehoram, king of Judah, A. M. 3115. Second Kings opens with the rebellion of Moab, 3108, and closes with the restoration of Jehoiachin, king of Judah, 3442.

SECOND SERIES OF HISTORICAL BOOKS.

FROM A. M. 1 TO A. M. 3570.

This series includes First and Second Chronicles, Ezra, Esther, Nehemiah. The dates of these books show their historical connection as follows:—

I Chron., from A. M.	1 to A. M.	2987.	Esther, from A. M.	3525 to A. M.	3537.
II Chron.,	"	2989	"	3468.	"
Ezra,	"	3468	"	3548.	3570.

First Chronicles extends from Adam to the death of David, 2989. The tenth chapter describes Saul's death, thus synchronizing the last chapter of First Samuel. Thus all of First Chronicles after the ninth chapter belongs in the thirtieth century, and synchronizes Second Samuel.

Second Chronicles begins with the accession of Solomon, 2989, and closes with the decree of Cyrus for rebuilding the Temple, at the termination of the Babylonian captivity, 3468.

Ezra continues the history from the decree of Cyrus, 3468, and closes with his reformation, about 3548.

The book of Nehemiah consists of historical notices (chapters vii, xii) of a period beginning about 3468, thus synchronizing the first three chapters of Ezra. The other chapters contain his personal history of about twelve years, from 3558 to 3570.

The time of Esther is doubtful. The American Bible Society dates it 3483-3509. This assumes that the Ahasuerus of Esther was Darius Hystaspes. Later criticism, however, has made this improbable, and inclines strongly to Xerxes or Artaxerxes Longimanus as the husband of Esther. The Septuagint, Josephus, Prideaux, Blair, and Bagster, suppose that this book belongs to the time of Artaxerxes Longimanus. In the tables it is placed in the time of Xerxes upon the authority of M'Clintock, Strong, and Smith, whose discussions perhaps more fully represent the results of the latest investigation. According to these authorities Esther came into the king's harem in the seventh year of his reign, and Haman's plot developed about five years later, or the twelfth year, A. M. 3530.

THIRD SERIES: HISTORICO-PROPHETIC BOOKS.

FROM A. M. 3164 TO A. M. 3607.

The prophetic books cover over four centuries. They are in part historical—As the ministers of God, the prophets, had to deal with the sins and sorrows of their times. In doing this, they unfold the inner life of the Church, and exhibit the sentiments and customs which prevailed at different times, either as causes or consequents of apostasy or fidelity touching the covenant of God. In this respect their testimony

is invaluable. But the force of it is nearly destroyed by a chronological misplacement which separates these books from their historical connections, and thus obscures their true application and meaning. A proper adjustment of the writings of the prophets to the history of their times would be of incalculable value in this department of biblical criticism.

Most of the prophets give data from which their time may be calculated with a good degree of certainty. According to custom, they date from some well-known event, or the year of the reigning king or kings.

Jonah, the first in the order of time, is placed by the author of Second Kings in or before the reign of Amaziah, king of Judah, and Jeroboam II., king of Israel. 2 Kings xiv, 23, 25.

Amos dates from "the days of Uzziah, king of Judah," and Jeroboam II., king of Israel. Amos i, 1.

Hosea dates from "the days of Uzziah, Jotham, Ahaz, and Hezekiah." Hosea i, 1.

Isaiah dates from the same as Hosea. Isa. i, 1.

Micah dates "in the days of Jotham, Ahaz, and Hezekiah." Micah i, 1.

Zephaniah dates "in the days of Josiah, king of Judah." Zeph. i, 1.

Jeremiah dates from "the days of Josiah, and his son Jehoiakim." Jer. i, 2, 3.

Ezekiel dates from "the year of Jehoiachin's captivity."

Daniel dates from the reigns of Nebuchadnezzar, Belshazzar, Darius, and Cyrus. Dan. ii, 1; vii, 1; xi, 1; x, 1, 14.

Haggai dates from "the second year of Darius the king." Haggai i, 1.

Zechariah dates from the second and fourth years of Darius the king. Zech. i, 1 ; vii, 1.

Malachi was the last of the inspired seers, and with him the spirit of prophecy ceased until the days of the long-expected Messiah.

Thus eleven of the sixteen prophets are so dated as to show their place in the national history with nearly the same certainty as that of the kings. Five only are without internal evidence of their time. These touch the events of their times but occasionally, and therefore their dates are not so important. The dates of the prophets in Table II are those of Dr. Hurst in his "Bible History."

These dates, with those of contemporaneous events, afford the student a clew to the historical connections of the prophets, and open one of the most inviting fields of biblical investigation. When one is familiar with these connections, and reads the prophets in view of events then passing, he can understand the "spirit of the times," and see the application and force of much which otherwise would be obscure. Take for example the pungent words of Isaiah xxviii, 14, 15 : "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell we are at agreement ; when the overflowing scourge shall pass through, it shall not come unto us : for we have made lies our refuge, and under falsehood have we hid ourselves." Without the date it is impossible to appreciate the force of these words. Add the time A. M. 3279, just four years before the destruction of the kingdom of Israel. The prophet in his address shows that the people of that kingdom, particularly its capital, Samaria, were

given up to revelry and debauch; that even the priests and prophets were "swallowed up of wine," and "through strong drink" were "out of the way;" that, though ruin was close at hand, they were entirely at ease, as though they had made a truce with death and hell. Verse 14 seems to imply that the rulers in Jerusalem also were in sympathy with them, and also scorned the impending judgment and the prophet's warning. Though the Assyrian hosts were already moving to the final charge which would end their national life, "the drunkards of Ephraim" felt secure, because they had made lies their refuge, and under falsehood had hid themselves. In this stolid security they scoffed at the prophets, and scorned their words. In Jerusalem, also, were scorers. Hence the impassioned language, "The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand." "Now, therefore, be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth."

The Psalms open another source of valuable information respecting numerous events of sacred history. Prompted, as many of them were, by events which thrilled the entire nation—adopted, as some were, into the national religious services—they exhibit the interior life of the Church as nothing else could.

Their chronological arrangement and historical connections are of great value; but, like those of the prophets, are too complicated to come within the scope of this writing.

The remaining books of the Old Testament are

unhistorical, and their dates unimportant to our investigation. Job has been placed before Abram, and as late as the Babylonian captivity. The American Bible Society, and also Bagster, date Job A. M. 2484; Solomon's Song, 2990; Proverbs, 3004; Ecclesiastes, 3027; Lamentations, 3416.

We have now before us the sources of information touching the various parts of Bible history. The examination of dates and events proves beyond question the historical connection of these parts. They exhibit a continuous history of the Church of God, so connected in its several portions as to prove a unity of design and inspiration, and so multiplied and varied as to afford the skeptic the best opportunity to detect disharmony or untruth, if such there were. But, in the absence of this, it gives the Church a triumphant defense, an irrefragable argument for the truthfulness of her history.

AR HISTORY.

CHRIST.

MOD VIII.		4000	
38	39	40	A.D. 1
9	3104		
P.)			Cyrenius 2d
			Term 6
			Annas, (H.P.) 7
(M. K.) 3108			PASSOVER 8
	Onias III., (H.P.) 3809	SELEUCUS V. 3909	
(M. K.) 3110		ANTIOCHUS VIII. 3910	
		(Eusebes.)	
(H.P.) 3112			
			TIBERIUS

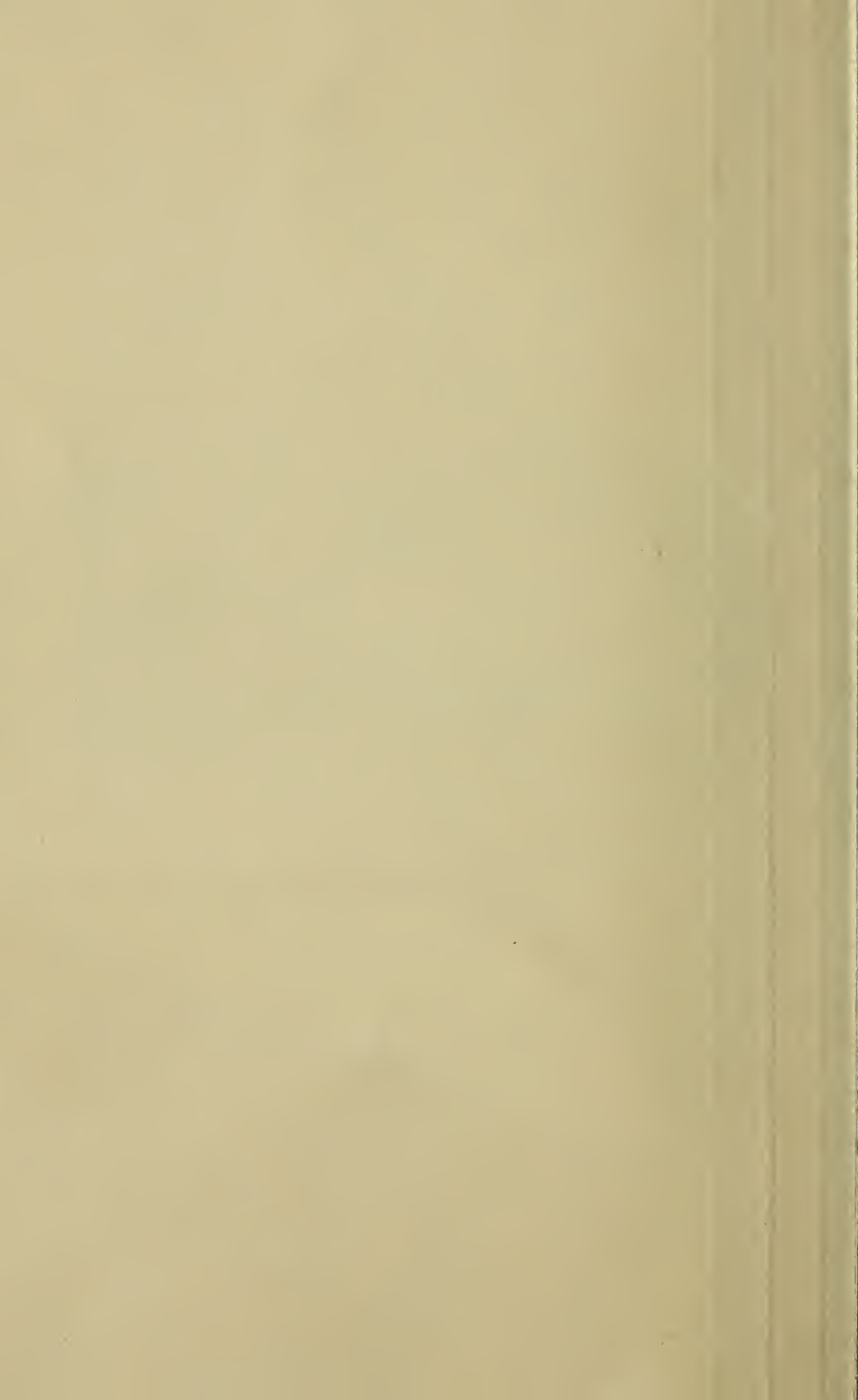


TABLE II.—FOR MEMORIZING BIBLE HISTORY.

PRINCIPAL PERIODS, PERSONS, AND EVENTS OF THE OLD AND NEW TESTAMENTS, WITH IMPORTANT ADDITIONS FROM SECULAR HISTORY.

ABRAM.

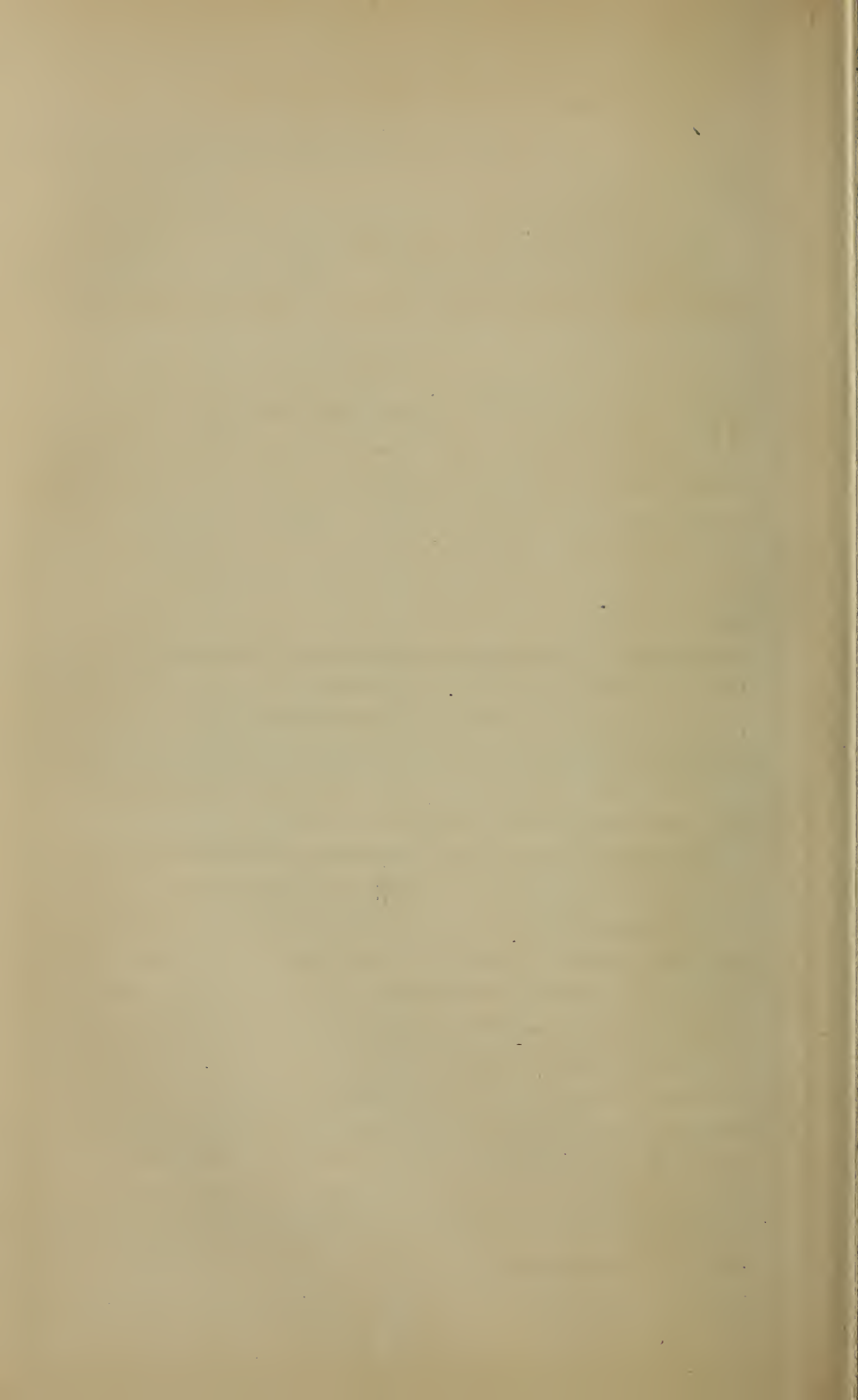
MOSES.

SOLOMON.

EZRA.

CHRIST.

[illegible]



PART II.

HOW TO REMEMBER BIBLE CHRONOLOGY.

WE have shown that the difficulty in remembering Bible history is not in the nature of the subject but in the confused condition of the materials, and in the arbitrary and perplexing methods of presentation. By showing the historical connections, and arranging the parts accordingly, we remove the chief difficulty, and a thorough knowledge and a certain recollection of the prominent facts of the sacred record become not only practicable, but easy of accomplishment, even by the poorest memory. To do this,

First. We must lay aside whatever embarrasses the memory in this particular work.

The different methods of computation employed by various nations—different eras as starting points, as the Olympiads, the Julian period, the Cycles of the Sun and Moon—are of use in exact calculation and for study, but worse than useless for the practical purposes of daily life. So, also, is the attempt to remember by arbitrary signs, such as figures, catchwords, odd sentences, etc. We lay aside also the mischievous habit of starting from two points at the same time, A. M. and B. C., or reading from the “beginning” and counting from the end—moving one way in the narrative and the opposite way in the time. This can only tend to confusion, and the sooner it is

abandoned the better. To avoid this we read and count only from Adam to Christ. Again: We must not attempt to fill the mind with facts, figures, or details of history, isolated from their connections, for things associated, and these only, will be remembered.

Second. Remember that all of Bible history, except the first eleven chapters of Genesis, belongs in the last half of Bible time; and, more exactly, in the first 1,600 years of the last half, as there were four centuries between the close of the Old and the opening of the New Testaments. But,

Third, As we must know the whole time and the events of each portion, our next step is to fix in the memory a *few* suggestive points at equal distances along the route from Adam to Christ. We take for these points some names prominent in the history, which occur at intervals of about five centuries. Being equidistant they are more easily remembered. These divide the whole time into eight equal periods. The names which indicate the bounds of these periods are Adam, Jared, Noah, Shem, Abram, Moses, Solomon, Ezra, Christ.

Fourth. The books of the Bible in the century or centuries in which they belong, and associate them with these names and periods. This impresses the memory with the unity and order of the whole, and the relations of different portions. As the time of the book indicates that of its contents, by this method we fix in the mind, in a general way, the order and time of the whole history, and with less effort than is possible by any other method.

Fifth. Our next step is to enter the centuries,

and take the most suggestive names of each, and associate them with each other and with the nine mnemonic names, as above.

Sixth. To complete the whole we extend this association to the principal periods, persons, and events of the Old and New Testaments, and, for the more advanced students, we add a few prominent names from secular history, as suggestive points of contact between the two.

Thus, by association of the actor with the acts, the hero with the story, the superior with the subordinate, the few with the many, the mind grasps the whole field of history, and the memory recalls with perfect ease its outlines and details.

To establish this association, however, is the point of difficulty. But it can be easily done, even by the poorest memory. The art of associating in the mind things difficult with things easily remembered, so that the former will be suggested by the latter, is the great aim of every system of mnemonics, or plan to aid the memory.

Nothing is more difficult to remember than the ideas expressed by figures, and for the reason that figures, as arbitrary signs, convey no adequate idea of the intervals between different events, and there is no bond of association. They exist as grains of sand, and this isolation causes them to be forgotten. On the other hand, nothing is more easily remembered than objects of sight, and the relations they sustain to other objects. Therefore a method by which the subtle abstractions of time and thought, expressed by figures, may be easily and permanently associated with some object of sight, must secure the greatest success with comparatively little effort, for

by it the recollection of history becomes as easy as that of any object of sight.

This law of suggestion by local relation—of remembering facts, ideas, dates, by place or things—is universal. Even the accidental associations of conversation in a particular place often become so permanent that they attend us through life. *Recollection by place or things*, as objects of sight, then, is the secret of success. How to establish this association, and express the succession of periods, centuries, and years, so that the events belonging in them may be presented to the eye, and thus be remembered, is the question now before us.

As all the events of history have a certain succession, and have also definite relations to other events in the order of time, our work is to express that succession and order by a similar succession of *spaces*; for spaces, being visible, are easily remembered.

Space and time have two factors in common—extension and divisibility. We may, therefore, measure one by the other. This enables us to present to the eye the succession of equal portions of time by a succession of equal portions of space. Then, by entering the names of persons and events in the spaces which correspond to their dates, we present to the eye their position and relations in the succession of the spaces, and thus associate the ideal with the visible, so that one will suggest the other. Now our way is plain. To represent the 4,000 years from Adam to Christ, divide a given space, Table I, into forty columns, for the century spaces. Then divide each column into halves, quarters, fifths, and units, as in Table II. This gives a space for a year, in which names are placed according to their dates.

Then divide these forty century columns into eight equal parts, by the heavy perpendicular lines—Table I. Over each of these heavy lines—and thus just five hundred years apart—we place a name which occurs in the history near the date indicated by the line, thus: Adam, Jared, Noah, Shem, Abram, Moses, Solomon, Ezra, Christ.

These names and dates are mnemonic points, or stations, with which the events of the centuries are to be associated, and from which the whole field of ancient history may be surveyed with ease.

The upper portion of Table I represents time by centuries only, counting from left to right. Upon these century columns are lines representing the time of each of the sacred books, and their chronological relations to each other. This presents to the eye the time embraced in the history of each book, and, by learning the date of a book, we learn in a general way the time of the contents of the book, and the order and unity of the whole will be understood.

The lower portion of Table I presents the most suggestive names and events of each century. In the first two thousand years all the names necessary to the succession are given. To avoid perplexing the mind with a multiplicity of names, we have selected a few which are so connected as most naturally to suggest the correlative history. These names and events can be easily remembered by the place or position they occupy, and their relations to others in the centuries and to the mnemonic names.

Table II includes nearly all of Bible history, and numerous selections from secular history, to aid the student in tracing the vicissitudes of the Church

through the preparatory period which connects the Old with the New Testament. If the preceding table is well understood and fixed in the mind, this will be memorized with ease, and the benefits will amply repay the effort. They will become more and more apparent at every reading, hearing, or writing on biblical subjects.

In this table the principle of association by local relation is extended to the *years* of each century, represented by year spaces. The most important events are indicated by blocks at their respective dates.

Period V, from Abram to Moses, is so interlaced by family relations that its narratives are easily remembered.

Period VI is of special interest. Here we find a memorable turning-point in society. The Church as an organism enters the arena, and takes her place among governments and powers. A scribe also appears to write her history. Hence, says Bunsen, "History was born on the night of the Exode." All preceding this noticed merely individuals or families; now an organized community appears in the field, and its history is recorded. That community was the Church, and that Church was a republic, which recognized God as its head. The establishment of this Theocratic Republic, and its first achievements under Moses and Joshua, are recorded in Exodus, Leviticus, Numbers, Deuteronomy, Joshua, and the numerous events of that wonderful narrative are all suggested by those two names. The history of this Church Republic during the three centuries after the death of Joshua is little else than a record of its apostasies, punishments, and deliverances. The

judges or deliverers were so connected with the whole story that their names naturally suggest it, and by knowing their time we readily locate all the details of the history. Their names and dates are given in Table I. In Table II the date and duration of each servitude, with the names of their oppressors, are given together; and the name of the judge who delivered them follows, thus: The first captivity was to Chushan-rishathaim, king of Mesopotamia, and continued eight years, when they were delivered by Othniel, A. M. 2599. The second captivity was to Eglon, and continued eighteen years. Their deliverers were Ehud and Shamgar.

The thirtieth century and the first quarter of the thirty-first was the period of the greatest prosperity to the Hebrew people. The chief actors were Samuel, Saul, David, and Solomon; and the time of all the persons and events of this period is readily associated with the mnemonic name, Solomon. Period VII is the most difficult and most valuable of Bible history. The division of the monarchy at the close of Solomon's reign, in which ten tribes seceded, leaving only two to the original government, is indicated in the table by the heavy blocks, A. M. 3029.

To represent the contemporaneous history of these two kingdoms the century columns, 31, 32, 33, are supposed to be divided from top to bottom, and the names belonging in the kingdom of Judah are placed on the left, with the dates on the right of the column, while those of the kingdom of Israel are on the right, and the dates on the left. Names of the Jewish race are in capitals, others in italics. The chief actors in this period were the kings of Judah and Israel, the prophets, and the foreign kings and captors by which

the people were punished for their apostasies. The dates of the Jewish kings indicate the time of their accession to the throne, and the duration of each reign. The position of their names in the century column denotes the succession on each throne, and the contemporaries of each king. The dates of the prophets indicate the time of their official work. Those on the left of the century columns officiated chiefly in the kingdom of Judah; those on the right, in the kingdom of Israel. The dates of the foreign kings indicate the time of their appearance in Bible history.

The arrangement of the kings of Judah and Israel in centuries 31, 32, 33, is worthy the special attention of all who desire to read the books of Kings and Chronicles without confusion. The history of these kings is not only in different books, and the parts separated by intervening matter, but it passes alternately in the same chapter from one kingdom to the other, and sometimes the same name belongs to different kings of the same and different kingdoms. The result is inextricable confusion. By reading those books with the table in hand, or, what is better, its principal points transferred to the memory, all will be plain, and a new interest and better apprehension of the subject matter will abundantly reward the effort.

Period VIII is the connecting link of the Old and New Testaments. Old Testament history closes with the reformation accomplished by Ezra, Nehemiah, and Malachi. The Church, though restored from Babylon, had entered a long period of foreign domination, during which, though maintaining a kind of ecclesiastical self-government, she was nevertheless subject to alien, and often hostile, powers. To aid the student in tracing her history through these centuries, and to

furnish a clew to the material for the true exposition of the prophecies relating to this period, we have entered the names and dates of the chief actors, the Jewish high priests, governors, kings, and sects; also the names of the Medo-Persian, Grecian, Egyptian, and Assyrian kings. The names from secular history in Periods VII and VIII will serve as connecting links between that and Bible history.

NEW TESTAMENT HISTORY.

This is arranged according to the dates of the "Normal Outline," with numerous additions from Dr. H. B. Smith's "Chronological Tables of Church History."

The names of the Roman emperors are in large capitals; those of the governors of Palestine in small capitals.

A few names from Church history have been added in the last half of the century, to show the close connection between the Apostles and the earliest Church fathers.

The practicability of memorizing by this method, with comparatively little effort, so much of Bible history as will make the student familiar with the historical and chronological relations of the several parts, so that one will readily suggest others, is beyond question. It can be done as easily as the outlines and prominent features of a map can be memorized—as easily as the place of books in a well arranged library can be remembered—for it is done by the same method, namely, visible perception and local relation. Remembering by place and by the relations of things to each other is the natural and universal process of every-day life. It is constantly employed by all classes,

and with the same beneficial results. The application of the process to the details of history is equally valuable, as it brings them within reach of the dullest understanding and the poorest memory. Mark the steps.

First. Associate ideas of time and events with place, columns, spaces, lines, and their relations to each other.

Second. Make a few names and dates, nine only, the fixed and familiar indices to the whole history.

Third. Associate with these names: (1.) The time by centuries of each book; (2.) The time in each century of a few of the most prominent actors and events; and then extend this association, as in Table II, to so many of the prominent persons and events, that upon almost every page some name will appear with which we are familiar, and which will naturally suggest the time and relations of other names and events with which it stands connected.

To establish this association will require time and effort, but not half so much as any other plan.

In twenty hour-lessons, classes of youth from ten to sixteen years of age have so mastered the whole subject, that on examination they were able to answer nine questions in every ten without mistake. The time given, by century or part of a century, they would state at once the prominent actors and events; or the history given of any century, or part of a century, they would state the time. Taking the history by centuries, either from Genesis to Malachi, or from Malachi to Genesis, they could give readily the prominent actors and events of each century and quarter of a century. Their familiarity with the chief actors enabled them to give the time of others not before

known, and thus new acquisitions of biblical facts were placed in their minds in their due order and relations. To accomplish the whole in twenty lessons of an hour each is certainly cheap enough. The benefits will multiply through life, and appear in all Bible work.

The following list of lessons is given as a practicable scheme for attaining this result. Of course, in these lessons we should attempt, first of all, to fix in mind the time and relations of the chief actors and events. This done, the details of the history will naturally take their proper positions as parts of the whole.

LESSON I. Explain the principles of the tables, and memorize perfectly the nine mnemonic names and their dates.

LESSON II. The time of the historical books of the Old Testament by Periods and centuries. Table I.

LESSON III. The time of the prophetic books of the Old Testament by centuries. Table II, Period vii.

LESSON IV. The time of the antediluvian patriarchs—the chief actors of the first fifteen centuries. Table I.

LESSON V. The principal actors and events from the flood to Abram. Review the preceding lessons. Table I.

LESSON VI. The life and times of Abram and Isaac, and contemporaneous events in the twenty-first and twenty-second centuries. Table II.

LESSON VII. The life and times of Jacob and Joseph, and contemporaneous events, in the twenty-second, twenty-third, and twenty-fourth centuries. Table II.

LESSON VIII. The life and times of Moses and Aaron, and contemporaneous events in the twenty-fifth and twenty-sixth centuries. Table II.

LESSON IX. Israel under Joshua; last half of the twenty-sixth century. Table II.

LESSON X. The first defection after Joshua's death, and the three following captivities, with the succession of Judges in the twenty-sixth and twenty-seventh centuries. Table II.

LESSON XI. The fourth, fifth, and sixth captivities, and the succession of Judges in the twenty-eighth and twenty-ninth centuries. Table II.

LESSON XII. The Hebrew monarchy during the reigns of Saul, David, and Solomon, in the thirtieth and thirty-first centuries. Table II.

LESSON XIII. The division of the monarchy, and the succession of the kings on each throne in the thirty-first century. Table II.

LESSON XIV. The succession of the kings of Judah and Israel, with contemporaneous events in the thirty-second century. Table II.

LESSON XV. The succession of the kings of Judah and Israel, with contemporaneous events in the thirty-third century. Table II.

LESSON XVI. The succession of the kings of Judah and Israel, with contemporaneous events in the thirty-fourth century. Table II.

LESSON XVII. The succession of the kings of Judah and the history of the Babylonian captivity, in the thirty-fifth century. Table II.

LESSON XVIII. The period of the Restoration under Zerubbabel, Ezra, and Nehemiah, in the thirty-fifth and thirty-sixth centuries. Table II.

LESSONS XIX, XX. Review.

This plan of lessons is made up in view of the necessity of accomplishing the most in a brief time. When teachers have ample time, they should expand

so as to make each prominent character the subject of a lesson. This would give opportunity to examine the narratives, and to clothe the bones of names and dates with the living flesh of history.

For those who have not time to master the whole subject, much may be done in a general way by a shorter course, embracing the first three lessons. Many have been surprised at the results reached by those lessons alone, in enabling them to unify the materials of the Bible, and locate by centuries the leading facts and persons of its history.

Let us see what three hours, or even less than that, will do, by ordinary attention :

First. The method of remembering by place and relations will become familiar to the mind, and a succession of places, corresponding to the succession of years, will be present in the mind as objects of sight, always suggesting the ideals of time.

Second. We shall have fixed in the memory the nine mnemonic names and dates, at equal distances, along the line from Adam to Christ, with which all parts of Bible history will naturally become associated in time.

These names are so connected with other names and events, that they readily suggest the time by centuries of nearly one third of the whole. Adam suggests the whole history of the creation and correlative events. Jared will readily suggest the time of Enoch and his life. Noah and Shem, of course, suggest the corruption of the antediluvian age and the flood. Abram, just half way from Adam to Christ chronologically, suggests the persons and events of the two centuries in which his life falls. As his name was changed from Abram to Abraham

at the beginning of the 22d century, all the history in which the name is Abram falls in the 21st century, and Abraham in the 22d. Moses also locates two centuries, the 25th and 26th, and suggests all his contemporaries. Solomon's life falls in two centuries, and locates as to time the entire history of the undivided monarchy during his reign, and the reigns of David and Saul. It fixes also the time of the division of the monarchy into the kingdoms of Judah and Israel, with the kings and events of each, during the 31st century. Ezra naturally suggests the history of two centuries, including the destruction of the kingdom of Judah, the Babylonian captivity, the restoration and reformation under Zerubbabel, Ezra, and Nehemiah. Thus by eight names and their dates—which can be fixed in the mind in a single half hour, so as never to be forgotten—all these events and persons, with the history of about twelve centuries, will be located in a general way, in their due relations in the order of time.

Now take Lesson II: "The location of the historical *books* by centuries." When we locate a book chronologically, we locate the time of the contents of the book approximately. For practical use it is generally sufficient to know and remember the century and quarter of a century in which events belong. The name of Moses, of course, suggests his five books. Genesis extends through twenty-three centuries, but all except the first eleven chapters belongs in the last four; that is, in the 21st, 22d, 23d, 24th centuries. Genesis, I Chronicles, and the first two chapters of Exodus cover the first five periods, or 2,500 years. All of Exodus, except as above, Leviticus, Numbers, Deuteronomy, and Joshua belong in the

26th century, and, of course, are suggested by the name Moses. And we may come nearer the fact than this. All of Exodus except the first two chapters belongs in two years of the 26th century, A. M. 2513, 2514. All of Leviticus in one year, 2514. All of Numbers in thirty-nine years, from 2514 to 2553. Deuteronomy reviews the history of nearly forty years, ending A. M. 2553. Joshua belongs to the next thirty-one years after the death of Moses. Thus the books of Moses fall almost entirely in the first half of the twenty-sixth century, and that of Joshua in the last half. The name Solomon suggests the time of the books falling in the 30th and 31st centuries, namely: all of I Samuel after the seventh chapter, II Samuel, the first nineteen chapters of I Kings, all of I Chronicles after the first nine chapters; also the first seventeen chapters of II Chronicles, Solomon's Song, Proverbs, Ecclesiastes. The name of Ezra suggests the time of the books belonging in the 35th, 36th centuries, namely: Ezra, Nehemiah, Esther, Lamentations, and the closing portions of II Kings and II Chronicles. It also indicates the time of the prophets who lived during these centuries, Jeremiah, Habakkuk, Daniel, Ezekiel, Obadiah, Haggai, Zechariah, Malachi.

Another lesson may be "The time of the prophetic books in the centuries." This will enable the student as he advances to discover the historical connections of the prophets with the general history of their times. If any prefer, they can take the principal events indicated by the blocks in the centuries, and thus fix in the memory the great outlines of the whole subject.

Three hours upon these lessons will afford the

most satisfactory results, and prepare the way for the full course. In this way, with comparatively little effort, the sources of Bible history will be laid open, the scattered fragments gathered and arranged in their historical connections, not on paper merely, but in the mind of the student. He will become so familiar with the chief actors and events of the Scriptures, that he can recollect their time and relations without difficulty. And these facts and dates, thus fixed in the mind, will become the *nuclei* around which any newly-discovered facts will cluster by natural association, and thus every addition to his stock of Bible facts, from reading or hearing, will assume its proper place.

To the student of prophecy this knowledge will be of incalculable value, and he will find many pleasant surprises by unexpected light flashing upon the prophetic record from the history of the times.

For illustration, one of many, turn to the seventh of Jeremiah. Read it carefully; observe the summons, "Hear the word of the Lord;" "Amend your ways;" "Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord are these." See how the prophet lifts the vail, and brings to light their wickedness and the fatalism by which they justified it. "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods, and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations." "Go now unto Shiloh where I set my name at first, and see what I did to it for the wickedness of my people Israel. Therefore will I do unto this house, which is called by my name, wherein ye trust, as I have done

unto Shiloh. I will cast you out of my sight. Therefore pray not thou (Jeremiah) for this people, for I will not hear thee." This was a fearful message addressed to God's chosen people. But when? At what stage of their national life? What storm was even then gathering, by which "the land should be desolate?" Add the chronology of this vision, A. M. 3394. Add the chronology and history of that time as recorded in II Chronicles xxxv, 20-27, and xxxvi, 1-22. From this we learn that in that same year Pharaoh-necho, with his Egyptians, swept over the land, and Josiah, the last righteous king of Judah, died by their hand in the valley of Megiddo. Four years after, A. M. 3398, came Nebuchadnezzar, and with him the night of the Babylonian captivity began to close around them. In that night the "wrath of the Lord arose against his people till there was no remedy." "The destroyer had no compassion upon young man or maiden, or him that stooped for age." "They burnt the house of God, and brake down the walls of Jerusalem. . . . And them that had escaped the sword carried he away to Babylon, where they were servants to him and his sons." The historian adds that all this was "to fulfill the word of the Lord by the mouth of Jeremiah." 2 Chron. xxxvi, 16-22.

Thus history explains and verifies the truth of prophecy. But we perceive the verification only by the aid of chronology. This shows the historical connections, and floods both with light and power. By chronology applied to history we also discover the vast extent of prophetic visions as they sweep over the advancing eras, centuries, and millenniums, and are astonished at the wonderful knowledge and wisdom of God revealed in the Scriptures. Applied to

history and prophecy, chronology also enables us to prove the exact fulfillment of the inspired declaration, so that, however remote the prediction from the fact, we shall nevertheless find, in the great procession of the ages, the most abundant proof that, though the heavens and the earth pass away, "the word of the Lord endureth forever."

THE
CHRONOLOGY OF BIBLE HISTORY,
AND
HOW TO REMEMBER IT.

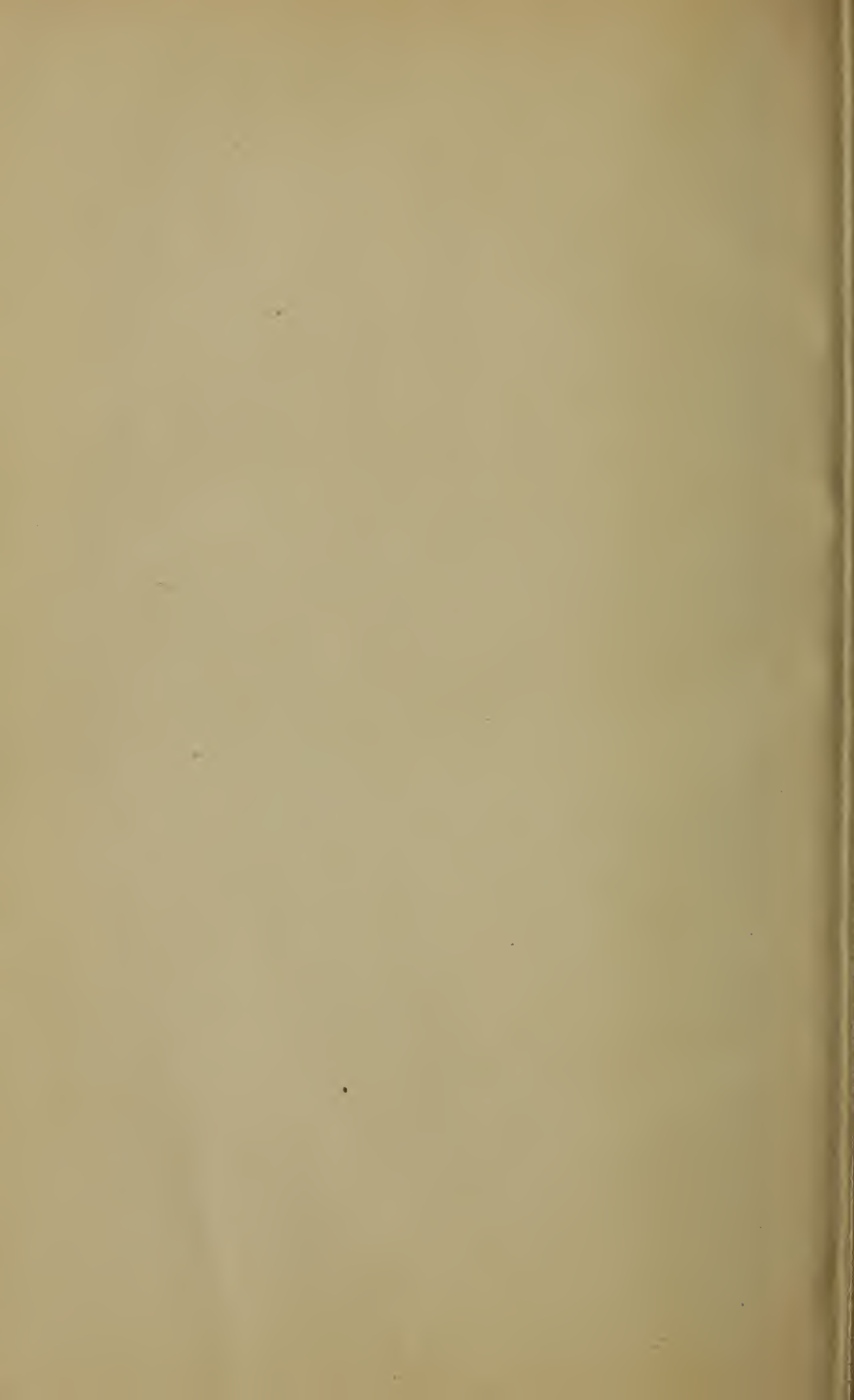
BY REV. C. MUNGER, A.M.

NEW YORK:
NELSON & PHILLIPS.

CINCINNATI:
HITCHCOCK & WALDEN.

SUNDAY-SCHOOL DEPARTMENT.





BS
637



Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: May 2005

Preservation Technologies

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS



0 014 328 719 1

